

LSS UPDATE

LSS is closed for all services and programs, including Shabbat services and programs, until further notice.

This shabbat marks a month of us being apart, yet our connection to each other and to Hashem remains as strong as ever. As you continue your prayer at home, please see below for important Shabbat & Yom Tov times to be aware of. We invite you to join us for a beautiful virtual Kabbalat Shabbat and Havdalah with **Rabbi Shaul Robinson** and **Chazzan Yanky Lemmer**.

This week we go into shabbat with deep and heartfelt hakarat hatov to the thousands of health care workers making a difference and saving lives. From EMT's to Hatzolah volunteers, nurses to doctors. Words cannot express our gratitude. We keep you and your families in our prayers. May Hashem keep you safe and protected.

SHABBAT AND YOM TOV TIMES

Friday Night

Kabbalat Shabbat on Zoom: 6:40pm
Shabbat Candle Lighting: 7:06pm
Sunset: 7:23pm
Repeat Shema after 8:04pm

Shabbat Day

Sunrise: 6:33am
Recite Shema by 9:45am
Recite Shacharit Amidah by 10:50am
Earliest time for Mincha: Midday 1:31pm
Sunset (daven Mincha by, and begin seudah shlishit by): 7:24pm
Shabbat Ends: 8:08pm
Havdalah on Zoom: 8:30pm

Wednesday: Erev Pesach/Taanit Bechorot

Siyum for the first born: 8:30am
Latest time to eat Chametz by: 10:47am
Candle Lighting: 7:11pm
Mincha/Maariv: 7:20pm
Start Seder After: 8:01pm

Thursday: Pesach

Mincha: 7:20pm
Candle Lighting: 8:12pm
Maariv: 8:13pm
Start Seder After: 8:13pm

To join the Zoom video conferences for Kabbalat Shabbat, Havdalah, and the Siyum, please click the links in the electronic version of Echod.

HAKARAT HATOV

Janine Sherr for writing this week's Dvar Torah.

Health Care Workers #weapplaud

THANK YOU TO OUR SPONSORS

Though we will not be joining together for communal kiddushim, we want to take this opportunity to list those sponsors that had every intention of sponsoring. We wish Mazal Tov's to those celebrating and Elyui Neshamot to those who are commemorating the loss of a loved one. May we very soon have the zechut again to share together in smachot and, lo'alenu, if difficult times befall, may we at the very least have the zechut to take comfort in coming together.

Hashkama Kiddush: Sandy Gross in commemoration of the yahrzeit of her father, Sherman Gross, Shimin Eliezar ben Sinai z"l

THIS SUNDAY

Matzah Pickup times:

To help us adhere to social distancing please arrive during the time slot which corresponds to the first letter of your last name. If you arrive with others please be sure to stay at least 6 feet apart.

Thank you for your cooperation.

Letters

Letters	Time
A-B	9:00 - 9:30am
C-F	9:30 - 10:00am
G-H	10:00 - 10:30am
I-L	10:30 - 11:00am
M-R	11:00 - 11:30am
S-Z	11:30am - 12:15pm

WEEKLY LEARNING OPPORTUNITIES

For access to all the Zoom links for these classes, please visit www.lss.org/learningopportunities.

Sunday:

- **Sunday Morning Responsa** with Rabbi Josh Rosenfeld; Takes place after the 2nd Minyan.

Monday:

- **Chug Ivrit led by Harel Fenigstein** 7:00pm-8:15pm. In this class, we read articles from the Israeli press, watch videos of news stories, documentaries and comedy clips, listen to (and sing along!) to Israeli songs and chat in Ivrit. This year, we will have a special focus on Israeli poetry.
- ***(Resumes April 20) Jewish Living Workshop: 7:30pm-8:30pm** led by Dassa and Bill Greenbaum. The Jewish Living Workshop, a 9 session series, is a "hands-on" experience. We learn by doing. The workshop is free, a few sessions will require a modest fee for materials. To register, please email JLworkshop@yahoo.com.

- **Deep Calling Unto Deep: 7:45pm-8:30pm** led by Rabbi Josh Rosenfeld

Tuesday:

- **The Marilyn & Sam Isler, "Studies in the weekly Parsha"** led by Rabbi Shaul Robinson: 10:30am– 11:30am.
- **Beit Midrash night, The M'lachim (Kings) Study Group** led by Ron Platzer: 7:30pm-8:30pm.

Thursday:

- ***(Resumes April 23) The Jacob Adler Parsha Class** Explorations in the Weekly Parsha led by Rabbi Shaul Robinson: 7:00pm-8:00pm.

Shabbat Shalom!

DVAR TORAH

Parshat Tzav/Shabbat HaGadol

April 3-4

By: Janine Sherr

Elijah's Mission

For my teacher, Rav Benny Lau, founder of the outstanding 929 Tanach learning program, with eternal gratitude for all that he has taught me and for his insights about Eliyahu Hanavi.

In just a few days, Jews all over the world will be setting a cup (although perhaps not opening their doors!) for Elijah the prophet, Eliyahu Hanavi, hero of Jewish folklore, divine messenger, rescuer incognito of those in distress, and, as he appears in the Haftarah of Shabbat HaGadol, harbinger of the ultimate redemption: "Behold! I send you Elijah the prophet, before the great and awesome day of G-d..." (Malachi 3:23)

But who is Elijah? One might be surprised to learn that the Elijah we encounter in the Book of Kings is radically different from the Elijah the Jewish people have come to love.

Elijah the Tishbite lived in the Northern Kingdom of Israel during the 8th century BCE and was active during the reign of King Ahab and his wife Jezebel. Jezebel had introduced to Israel the Phoenician cult of the god of Ba'al and Ahab supported her efforts. Elijah arrived on the scene abruptly and largely unannounced, proclaiming the onset of a drought to punish Ahab: "As Hashem, G-d of Israel lives... there will not be dew nor rain during these years, except by my word." (I Kings, 17:1)

Needless to say, Elijah does not receive a warm welcome from Ahab and Jezebel. The drought lasted three years. Elijah established his reputation as a zealot for G-d, chastising Ahab and the people for their worship of Ba'al. He lived a solitary existence apart from society and his appearance often struck fear into people's hearts. Ahab calls him the "troubler of Israel" (I Kings 18:17).

Elijah is a man of Absolute Truth and cannot tolerate the people's wavering between their service of G-d and their devotion to Ba'al. The high point of Elijah's career is a dramatic scene in which he assembles 450 prophets of Ba'al on Mount Carmel and challenges them to a religious contest: He will present a sacrifice to G-d and they will present one to Ba'al. The god who accepts the sacrifice will be acknowledged as the True G-d. Elijah and the devotees of Baal offer their sacrifices and ultimately G-d sends down a fire to consume Elijah's sacrifice. Elijah emerges victorious. The people declare in one voice their commitment to the One G-d. Yet Elijah's triumph is short-lived and soon the people slip backward to their Ba'al-worshipping ways. And Jezebel pronounces a death sentence on Elijah.

Elijah is distraught. He runs away and sequesters himself in a cave on Mount Horeb. When G-d asks him: "Why are you here, Elijah?" (19:9), Elijah asserts that he has "acted zealously for G-d's sake," that the people have "forsaken the covenant," and that he alone remains loyal to G-d.

Then G-d Himself sets out to teach a lesson to this angry and bitter man. G-d passes before him in an overwhelming display of nature, teaching Elijah that He is not to be found in the powerful wind, or in the earthquake, or in the consuming fire, but in a "still small voice." G-d seems to be saying that He disapproves of Elijah's angry ways of castigating the people. I can be found, G-d says, not in your stormy passion but in quiet words of love and acceptance. If you want Israel to repent, you should soften your approach.

Sadly, Elijah fails to absorb the message and immediately thereafter he is "fired" by G-d and replaced by the more sympathetic Elisha who becomes his disciple. Several years later, Elisha watches as his master Elijah ascends to Heaven alive in a whirlwind in a chariot of fire.

But Elijah's story does not end here. Having found very little of merit in his people, he must return to this world again and again in order to learn to see things differently, to search for merits instead of sins, to develop kindness and compassion. He finds his place in his reserved seat at every Brit Milah, observing Jews upholding G-d's covenant throughout the ages. He also participates in every Seder as Jews reaffirm their connection to their people. As he witnesses the Jewish people's dedication to G-d, he abandons his role as Israel's accuser and evolves into their greatest and most steadfast advocate.

We, the Jewish people, help Elijah to undergo this "tikkun," this redemptive process. He, in turn, contributes his part to our redemption. According to the Talmud, in the end of days, he will resolve all questions and doubts ("Teiku"). But perhaps his most remarkable accomplishment will be the one recorded in this week's Haftarah: "He shall return the heart of parents to children and the hearts of children to their parents." (Malachi 3:24). Elijah will bring parents and children together back to G-d. Rashi adds, in the name of Rav Menachem, that Elijah will do this with love. And he will herald the coming of the Messiah, who will repair our broken world.

In Birkat Hamazon we pray: "May the Compassionate One send us Elijah the prophet—may he be remembered for good—to bring us good tidings of salvation and consolation."

During these very difficult days, we fervently pray that Elijah come soon to a suffering world anxiously awaiting his arrival and yearning for redemption, perhaps now more than ever.

Shabbat Shalom

We are currently looking for writers for:

Shabbat Shavuot (5/30)

Parshat Beha'alotecha (6/13)

Parshat Shelach (6/20)

Email dvar@lss.org or see Bill Greenbaum in shul.

In case of a bereavement, please call our Clergy at 646-543-7485 (day or night)

If you would like to receive the Shabbat Echod by e-mail, sign up at www.lss.org.

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